

BOSTON RECORDER.

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RELIGIOUS.

REMEDY FOR THE ALLEGED DEFECTS IN THE SYSTEM OF TRAVELLING AGENCIES.

We believe the impression is somewhat extensive in the minds of intelligent Christians, that there are defects in the present system of Travelling Agencies for our Benevolent Institutions, which demand a remedy. Without attempting a full discussion of the subject, we will allude to a few of the prominent difficulties pertaining to it, and then suggest a remedy which, we think, requires the consideration of every Christian.

We premise, however, that we do not now refer to all the moral vices of our country; where little is known concerning the Benevolent operations of the day, and there are neither ministers nor intelligent Christians to carry them forward, and where, for the present, at least, they can be prosecuted only by the aid of laborers from abroad. In other parts of the country, where the privilege of laborers is enjoyed, or qualified men shall be sent to, the fact is, that the labor of qualified Travelling Agents has been a fruitful source of the success and usefulness of our Benevolent Institutions. But these Institutions, in prosecuting their object by this means, have encountered, among others, the following difficulties.

1. To find qualified men, who can be released from other engagements. This difficulty is one which, at present, is altogether insurmountable; and must continue to be so, until a great number of laborers are raised up, or qualified men shall more distinctly recognize the paramount obligations of the church to sustain her operations for spreading the Gospel.

2. The reluctance of qualified men to engage in Agencies. The service involves the separation from home, and friends, and books; the encountering of the lukewarmness of many Christians, and the open opposition of enemies; and in all respects irksome, except as the heart is fired with a love of the Apostolic work of spreading the Gospel, and moved by a perpetual sense of obligation and duty.

3. The unremunerative expense involved. So far as we know, the general rule adopted by our Benevolent Societies has been to give Agents the smallest compensation consistent with moral right; the same essentially as is allowed to Missionaries, or which may be nearly equivalent to the support received by stationed preachers of the Gospel generally, exclusive of those in our larger towns and villages. Yet the total expense incurred each year for Agencies, as appears by the Annual Reports of our Benevolent Societies, is very considerable.

4. A prejudice in the minds of many against the system of Travelling Agencies. To some the expense itself alluded to, is an objection. To others, the fact that public agencies are so often made in their own hearing. To others, a surmise, that the Agent has obtained a lucrative employment, and is rather an imbecile than a help, to the institution he professes to serve. And strange to say, complaints of this kind, so far as made by professed Christians, most frequently proceed from those who allow themselves habitually to rest in inaction until they shall be aroused by the presence of an Agent. But let us for a moment consider the remedy.

Let Christians and Christian ministers faithfully sustain the various departments of Christian Benevolence among themselves, without the presence of Agents and the occasion for employing them, and with it all the evils alluded to, in a great degree, cease at once, and for ever. This should be remembered by all who feel that agencies are becoming too numerous. But in order to remedy the evil, they must not merely resolve to carry forward these operations, and then procrastinate the performance, which is just what renders agencies necessary; but must search out their duty, and as Cecil emphatically said, "do it." Especially should ministers of the Gospel see that their congregations are enlightened in respect to the duty of evangelizing the world—the great object for which the Redeemer died, and for which His church on earth exists. The subject should be treated as a practical one, and the duty be enforced as one of the evidences of piety; for "if a man have not the Spirit of Christ he is none of His."

The bearing of this subject on the present state of the American Travelling Society.

Throughout a great portion of the United States this Society has now no Agents. In the four States of Missouri, Illinois, Indiana and Ohio, it has an equal number of Agents, two of whom are laymen, and all of whom are laboring chiefly in comparative New Settlements; it has one in the Western District of New-York; but has no other, if we except the much interrupted labors of an esteemed brother in the interior of Georgia.

Here then is a Society, having for its object to supply our whole land, and as far as Providence opens the way, the world, with Tracts, to be sold at cost to such as can purchase, and furnished gratuitously to such as cannot; with no pecuniary resources except the proceeds of publications thus sold, and the free donations of the benevolent; and with no Agent employed except those in the comparatively limited fields now mentioned, the sustaining of whom and furnishing them Tracts for gratuitous distribution, involves, beyond their entire receipts, a continual expenditure!

In these circumstances, the fact is so evident that it must be palpable to all, that the work will proceed just so far as Christians come forward and act in their own spheres of labor, in supplying the population with Tracts, and in raising pecuniary means; and that it will, and can, proceed no farther. We lay these facts before all who desire the enlargement of the Redeemer's kingdom, and who rejoice in the rich effusions of the Holy Spirit which have attended these unassuming publications; beseeching God to make each individual faithful in discharging the duties and obligations devolving on himself, that this precious cause may not be hindered.

INFLUENCE OF THE MONTHLY TRACT DISTRIBUTION ON REVIVALS OF RELIGION.

If no other good were effected by this system of effort than the mere bringing to light of the moral condition of the neglected portions of our population, and rendering them the objects of prayer and of Christian solicitude, the end attained would warrant all the efforts made. But God is blessing the Tracts, and the personal labors of the Distributors, wherever the system is faithfully, perseveringly, and prayerfully prosecuted. In all these places especially where He is graciously pouring out of His Spirit, there are most animating encouragements. In multitudes of instances, the Spirit's influences are found to have preceded the Distributor, and caused a preparation of heart to receive the

truth. The presence of God in the churches furnishes a new motive to those who have absented themselves now to attend; the glowing heart of the Distributor will add persuasion to his lips; and his access to the throne of grace will enable him by faith to bring down spiritual blessings. Indeed this system of effort, faithfully performed, is so important a means of promoting and furthering the revival of religion in the churches, and extending its influence to those who have been living far from God, that it would seem no Christian, who is conscious of his duties and his privileges, can fail of giving it his decided support; his prayers; and as the opportunity is afforded, his own energetic personal endeavors.

NEW TRACTS.

Issued by the American Tract Society.

No. 240. Putnam and the Wolf, 24 pages.

No. 241. On the Hope of Future Repentance, 4 pages.

No. 242. Hitchcock on the Manufacture of Ardent Spirits, 28 pages.

No. 243. A Voice from Heaven, 4 pages.

No. 244. M'Vaine's Address to Young Men on Temperance, 24 pages.

No. 245. Children of the Forest, 20 pages.

No. 246. Joseph Archer, the converted Sailor, 16 pages.

No. 247. Who slew all these? 4 pages.

No. 248. Memoir of Zuinglius, the Swiss Reformer, 36 pages.

No. 249. Dr. Sewall's Address on the Effects of Intemperance, 24 pages.

No. 250. The Scape Goat, 12 pages.

No. 251. Peter Baysier's Narrative of his own conversion to the Protestant Faith, 32 pages.

No. 252. Mary La Fleur, 4 pages.

These publications are sold at the rate of 15 pages for one cent, each cover being printed, and counted as 4 pages.

Also, 17 new Handbill Tracts; being Nos. 37 to 53 inclusive.

Also, Pike's Persuasive to Early Piety.

Containing 300 pages. 18mo. Price 32 cents bound.

This work has been through several editions and had an extensive sale in England. It is an able and pungent appeal to the understanding, heart, and conscience of the young, urging the importance of an immediate attention to the concerns of the soul; and perhaps no work extant is better calculated, under the blessing of the Holy Spirit, to secure this important design.

For the Boston Recorder.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. 3.

The reason of our foreign missions upon the churches which sustain them, (considered in my last paper,) is itself a sufficient compensation for the cost of those missions. It is more than that: the return has been "good measure, pressed down, shaken together, running over."

We now pass to the direct influence of the missions of the Board upon the heathen world.

A moment's reflection will teach us, that but a part, and probably a small part, of this influence is open to distinct human observation. Who can look into the thousands of minds and hearts, to which our missionaries have access? Who can observe the happy changes and modifications in the thousands of family circles, effected by their conversations, preaching, and publications, and by the sight or report of their holy lives? Who can relate the particular histories of all their trials, and of all the portions of God's word, which they have put in circulation? Some of the more obvious facts are these:

Fifteen distinct missions have been established, some antedating others.

Fully missionary stations have been formed, at each of which the Gospel is regularly preached.

Three languages, before unwritten, have been reduced to writing by persons in the employment of the Board.

The New Testament, and parts of the Old Testament, have been translated into three languages; that of the Sandwich Islands, after reducing the language to writing; that spoken by the great body of the Armenians; and that used by the 12,000,000 of the Malabar people.

One of the Gospels has been translated into each of three Indian languages of North America.

These translations have been made from the original languages of the holy scriptures, and by persons competent to the task.

Numerous other works have been prepared in eleven different languages—four spoken chiefly in Asia, one in Europe and Asia equally, one in Europe, one in Polynesia, and four in the forests of North America.

A printing establishment, with two presses, has been set up in the Sandwich Islands; another, with three presses, in the Mediterranean; a third, with two presses, in India; and a fourth is about being sent to China.

More than ten millions of pages have been printed at Bombay; a greater number at Malta; and a still greater number at the Sandwich Islands. The whole number of pages in the eleven languages, filled with matter prepared chiefly by our own missionaries, and printed at the expense of the Board, is nearly forty millions, most of them stored with divine truth.

Full 70,000 learners have enjoyed the benefit of our mission schools; and now, there are at least 50,000, the greater part adults.

Fifteen years ago, the populous northern district of Ceylon had not a single Christian school. Now, through the agency of the Board, more than 600 girls and more than 2700 hundred boys are in schools designed primarily for teaching the rudiments of Christian knowledge, and 215 are boarding scholars in more advanced studies under the immediate superintendence of our missionaries; viz. 115 in academies, 80 in a college, and 20 in a theological seminary, all of which institutions originated in the mission, and are sustained by it.

Ten years ago, there were no books in the Sandwich Islands, and there was no demand for them. Now two presses cannot supply the demand, though they print 6000 volumes of paper in a year, equivalent to 22,000 volumes of 300 pages each, or 800,000 tracts of eight pages.

Ten years ago, reading and writing were an unheard-of, or unintelligible process to all the people, of every rank, in the Sandwich Islands; now, thousands write, and many thousands read.

Ten years ago, there was not a school in all the Sandwich Islands. Now, six hundred of the natives, instructed by our missionaries, are employed in teaching schools on the islands.

Ten years ago, the whole nation of the Sandwich Islands were ignorant of God, his law, and gospel—lawless—addicted to infanticide, intemperance, lewdness, and all the abominable vices of the lowest savage life—the whole mass of the people so corrupt, as to be rapidly diminished in number. Now, the moral law, contained in the ten

commandments, is the law of the land; the nation is professedly Christian; the order, decency, and comfort of civilized life are rapidly gaining ground; multitudes are exemplary in their morals, and not a few are truly pious.

It may be doubted, whether a strictly moral man or woman could have been found on the islands, ten years ago. Now, on Oahu alone, there is a society of thirty-five hundred natives, men and women, designed to meet weekly for prayer, the rules of which allow no immoral person to be a member. On the same island, too, there is another association of a thousand members, formed for religious inquiry and the suppression of vice; and all its members solemnly engage not to drink, or buy, or sell, or drink any kind of ardent spirits, or offer them to their friends, or give them to their laborers. In one district of another island, a society, requiring good morals as a condition of membership, has upwards of five thousand members.

Looking on the Sandwich Islands alone, we see not enough of benign and heavenly influence, to serve as an offset to all our expenditure?

But taking the whole field again into view, we count more than twelve hundred converts from heathenism, in consequence of our missions, coming up every communion day, to the Lord's Table, glad with the hopes of heaven.

A great and indispensable work of preparation has been accomplished. Much land to be possessed, and most of it was unexplored when the Board was instituted. Large tracts have since been surveyed, and some forests cleared, much ground broken, much good seed sown. In several, the time of harvest is not yet come; but here and there, over hill and dale and plain, the harvest waves.

Of late years there has been an apparent acceleration in our work.

More than half the converts in our mission churches were admitted within three years past.

Within the same time, more than a third of our learners came into the schools.

More than a fourth part of our printing has been done within two years.

The demand for missionaries has increased rapidly within a few years;—not so much from new developments of the baleful influence of heathenism, as from the increasing facilities, the brightening prospects for missionary exertions, in some of the fields we have provisionally been left to occupy.

In most of these fields a missionary can now enter sooner, and with less labor, than he could ten years ago, and he can do more work in the same time, and to better advantage, than he could some years ago. He much sooner learns the language, manners, customs, prejudices, and necessities of the people. He learns to converse and preach sooner; and the press with the increasing ability and disposition to read among the people around him, increases his power amazingly. There is, therefore, not only an increase in the demand for missionaries, but in the value of missionary service. A missionary is worth more, and there is more inducement to become a missionary. But the demand for missionaries, as well as the prospect of supply, must be reserved for a future time.

Meanwhile it may be asked, Whether, in view of the beneficial influence of these missions at home and abroad, the churches will not consent to sustain and enlarge them? Is there any way of spending a portion of our wealth to better advantage? Is there any way, in which we can by our prayers, our wealth, and our labors, bring more glory to God, and more good to man?

AMERICAN EDUCATION SOCIETY.

HOW TO CREATE A SAFE PERMANENT FUND.

An agent of the American Education Society, in the West, speaking of a town in Ohio, says:

This little town where about six years ago, the church raised at one time six dollars for Home Missionary purposes, and thought the result a noble one, it was more than they had ever raised at one time before for a benevolent society. But the church has grown in number and in grace, so that the congregation now support a minister three-fourths of the time, and though the evening that I addressed the people in behalf of the American Education Society was so rainy as to make our congregation very small, still more than thirty dollars were subscribed at the time; that by the ladies, annual, and by the gentlemen, annual for seven years. If the children of light were as wise as the children of this world, they would use the means, which, with the blessing of heaven, would raise up some hundreds of such churches immediately in this great Valley. These churches are the best kind of permanent funds to advance the cause of Christ.—Quarterly Register of A. E. S.

For the Boston Recorder.

HOME MISSIONS.

From a Quarterly Report, January.

THE ANXIOUS PASTOR. "Nothing unusual has transpired among my people since my last Report, till within a few weeks. I am now not without strong hopes that God is with us indeed. A few instances of special attention have lately been discovered. One young married lady was received to the church Sabbath before last, on profession of her faith—another lady was proposed for admission last Sabbath—another has just left me, who came to inquire, 'What she must do to be saved?'" Several others are known to be particularly serious. One man, who had been hitherto identified with the snows of more than sixty winters, professed a hope in Christ at our meeting last Thursday evening. O that these may be but as the first drops from the gathering cloud of blessing, which shall soon pour upon us a rich profusion of converting mercies! Yet—if these be all that we are to receive, how can we be sufficiently grateful! Who can estimate the mercy bestowed in the salvation of one soul? I would indeed be grateful, but I cannot be satisfied, and I pray that I never may be, while there is a soul committed to my charge, who is not saved by the power of the truth.

To human appearance, nothing but a revival would save us from utter ruin. The wicked never number, and never learn to be weary; they pursue their course with all the zeal and fervor they could, if heaven was to be gained; and while we have slept, they have made fearful progress. God only can arrest them. It is humbly to be hoped, that He is now causing the hour of darkness to pass away. Our meetings are full, solemn, and many eyes moistened with tears—oh, may they be the tears of repentance which is unto life!

"This evening is the season for our monthly concert, and I hope for further evidence of the Lord's special presence with us. O that I could speak to the churches for a special interest in their prayers for us this evening! But it is a comforting thought, that the Lord knows our wants; and that he can bring to your remembrance, while pleading with Him, this distant, little missionary station, among the many that lie upon your heart. It is a refreshing thought, that the donations of our patrons are followed by their prayers. And if

be any comfort to you, dear brother, be assured that this evening the throne of grace will again be a witness, that the Massachusetts Missionary Society is not forgotten by us."

A fact worthy of special record.

"During the seven years of my ministry here, but one—O how good the Lord is!—but one person has died in my parish, without giving satisfactory evidence of having been born again. And that person never attended our meeting but once to my knowledge, and I should think very seldom any other. He was a kind of mongrel Deist—a profane drunkard—and died as he had lived. The great body of the impenitent are yet spared. They are yet in a state of probation, and have the power of repentance, and are within the pale of God's mercy. O what gratitude is due to God, that their precious souls are not irretrievably lost—and that some messenger of grace may yet be the honored instrument of their conversion."

Some "little missionary stations" are more blessed than others. "Even so, Father! for so it seemeth good in thy sight." But faithful labor will sooner or later prove a blessing to them all. And we have reason to believe that all those servants of God who occupy them, endeavor to be faithful—and they are commonly more or less successful, immediately. But, there are many, whose faith and patience are not a little tried—who find the members of their churches, no helpers in their work—but cold at heart, and dead weights on all their movements. It is not the least of the evils attending a destitution of divine ordinances, that the Christian character itself grows up, deformed and almost shapeless. Nor is it the smallest trial of a missionary, to find those who should be his fellow-laborers, asserting lordship over him, and dictating his course of conduct, as though he was their servant, not the Lord's. While such a spirit pervades a feeble church, its prayers, and labors, and sacrifices are all blighted. No spirit of revival can dwell there, and no man of God can long abide there.

RESOLUTIONS.

Of the First Church in the Northern Liberties of Philadelphia.

At a recent meeting of the communicants of this church, their pastor, the Rev. James Patterson, submitted the following resolutions, which, after due consideration, were solemnly adopted and confirmed by covenant, viz.

I. Resolved to watch over one another as brothers and sisters; and that if any member should neglect regularly to attend on public worship and the sacraments, we will visit them, talk with them, and endeavor to reclaim them.

II. Resolved to settle all disputes immediately, if any there should be among the brethren and sisters, and thus promote brotherly love, and not hinder each other in our prayers.

III. Resolved to try to be more active in promoting revivals of religion; 1st, By going out two and two into the lanes and alleys, and holding prayer meetings in the evenings.—2dly, By each one's buying and keeping always two or three copies of Doddridge's Rise and Progress of Religion, Allen's Alarm, Baxter's Call to the Unconverted, and Saint's Everlasting Rest, or some such Books; and by loaning or selling them for persons, with a view to awaken them to the great concerns of their souls.

—3dly, By visiting among careless sinners, and trying to get them to places of public worship. 4thly, By holding a number of Bible Classes on Sabbath evenings, for careless young persons; and trying to make the study of the Bible interesting to them.

—5thly, By holding Bible Classes in the Church on the Sabbath, one hour before the commencement of the afternoon service, in which the Elders and others shall teach the younger communicants, with a view to indoctrinate them.—6thly, By resolving the whole church into a temperance society, every member of which shall abstain from the use of ardent spirits, and both by precept and example discourage the use of them in others.

Before the adoption of the foregoing Resolutions, Isa. xxiv. 2; 2 Kings xxi. 8; 2 Chron. xv. 12, and xxv. 31; and Nehemiah ix. 38, and x. 29, were read, to show that it is no new thing for God's people to covenant together that they will live in a more holy and devoted manner.—Philadelphia.

From the Boston Courier.

HARVARD UNIVERSITY.—No. 2.

My third proof that Harvard is the University of the State, is the fact, that the Governor, Lieut. Governor, Senate, and Speaker of the House of Representatives, of the State, are, ex-officio, members of the Board of Overseers of the College, constituting a considerable majority of that Board, whose concurrence is requisite to give validity to the proceedings of the Corporation. 4. By the constitution of the Commonwealth the University is placed under the control of the Legislature, which, it is expressly declared, shall have the power of "making such alterations in the government of the said University, as shall be conducive to its advantage and the interest of the republic of letters, in as full a manner as might have been done by the Legislature of the late Province of Massachusetts Bay." And in the exercise of the power thus reserved to them, the Legislature have, three different times, changed the Constitution of the Board of Overseers. From the adoption of the constitution till 1810, that Board consisted of the Governor, Lieut. Governor, Council, and Senate of the Commonwealth, together with the Ministers of the Congregational Churches in the towns of Cambridge, Watertown, Charlestown, Boston, Roxbury and Dorchester. In 1810 a law was passed, by which the Senate was omitted as a constituent part of the Board, and instead thereof, the President of the Senate only, and the Speaker of the House of Representatives, were introduced, and an elective body of fifteen Clergymen and fifteen laymen. In 1812 this law was repealed, and the government of the College restored to its former standing. And in 1814 another law was passed, by which the Board of Overseers was constituted as at present; the Governor, Lieut. Governor, Council, Senate, the Speaker of the House of Representatives, and the President of the University, ex-officio, and fifteen Clergymen and fifteen laymen, vacancies among whom are to be filled by election. And by virtue of the same authority given them by the constitution, the Legislature may, at any time, make any other "alterations in the government of the said University" which they shall deem "conducive to its advantage, and the interest of the republic of letters." Should it be said that the Legislature cannot make such alterations without the consent of the Corporation and Overseers, there are two replies. 1. There is no evidence that such consent was required to give validity to the changes made in the constitution of the University by the Colonial and Provincial legislatures. 2. The act of 1812 though protested against by the Corporation and Overseers was sub-

mitted to and acted upon till it was repealed. Harvard University is not, then, like Amherst, Yale, Brown, Princeton, and various other colleges in the country, the institution of a particular corporation, or of a particular denomination; it is, like the Universities of Virginia, Kentucky, Georgia, &c., the institution of the State. And as such, it ought, clearly, to be conducted on the most liberal principles. Every thing in its management ought to be carefully avoided which shall have a tendency to give it, in the estimation of the community, a political or sectarian character. It should, as far as possible, be so conducted that parents of all parties and all denominations shall have the like inducements to send to it their sons. And having been endowed so liberally, and being furnished with so many and such able instructors, and such unrivalled apparatus, library, &c., there ought to be found in it the greater portion of the young men of Massachusetts who are receiving a collegiate education, and there ought to be found resorting to it, from year to year, a large number of students from other States, more, it may be safely said, than to any other college in the Union. What then, have been the facts? The statement of them will be given in my next communication.

ONE OF THE PEOPLE.

[The publication of the following introductory remarks in our paper, together with the statement of facts which is to follow, is required by our having published an article from the same writer in the Recorder of January 12. His allegations were denied by a writer in the New England Christian Herald. We gave the Editor of that paper the writer's name, and he has since been called upon by name to substantiate his assertions. The writer is therefore entitled to be heard in his defence, and we can conceive of no valid objection from any quarter to his having the liberty to produce his evidence. We are sure that we value too highly the reputation of our paper for impartiality, to refuse him the privilege. We only prefer our request that he will condense his evidence as far as may be, and that the controversy may not be prolonged beyond the limits which he has now proposed. We do not wish to engage in contention with the Methodist denomination, as our pages for fifteen years will bear witness. In this instance, it appears some of them at least feel aggrieved with what we have published, and the proof is demanded. If "Titius," who alone is responsible, does not substantiate his assertions, let him fall to the ground. If he should substantiate them, let them be duly weighed; and we trust that the writer will not be regarded as an "enemy," because he tells them the truth." This following was dated Feb. 12.]

For the Boston Recorder.

REMARKS.

Preparatory to a statement of Facts.

MR. STOWE.—I have just cast my eye upon the editorial remarks in the N. E. Christian Herald of January 26. I very much regret that you should have become the subject of so much censure for inserting in your columns the article on Methodist Missions; since I only am responsible for the statements there made; and as wishing to be held responsible, I sent you my name to be given up, whenever you should think it expedient.

Though most readers of the article above mentioned would suppose, that in matters of complaint, the editor best personifies the responsibility, which had been pursued by the more active Methodists, in his own region; yet this was not distinctly mentioned. This omission I sincerely regret. I now make this limitation expressly. How far these objectionable measures are a sample of those pursued in other and distant parts of the land, I have no certain means of knowing; nor is it a subject with which I am at present concerned.

Having expressed the above limitation, which was at first intended, I think there can be no misunderstanding.

The editor of the N. E. Christian Herald has marked out the course I am to pursue, since he has called upon me "to retract or substantiate" my statements, "or lie under the imputation of having fabricated an article, abounding in falsehoods, base, malicious and unprovoked." I reiterate that he has allowed me the liberty to "substantiate" my statements, which I could have scarcely expected, since he had just pronounced them to be "fraught with misrepresentations and falsehoods." I shall not retract, so long I am convinced, that my statements are founded in truth. I am not willing to submit to an unwarranted imputation—and if, in giving the truth in evidence, I should present before the public some unpleasant facts—facts, painful for me to state, and for pious Christians to hear, the editor must not forget, that he has compelled me to make the disclosure.

Allow me occasionally a small space in one of your columns, and such light may possibly be thrown upon the article in question, as will exonerate me from the charge of "having prepared a malicious fabrication against the Methodist," and you, of having published "an article laden with—style slander and abuse." Though the general facts on which my statements were based, have long been before me, yet more particularly respecting some of them, together with perfect accuracy, is necessary; wherefore, I request all who take any interest in the subject, to exercise a little patience. I hope not to pollute your pages with any thing bitter or malicious—unkind or unchristian. TITUS.

INTELLIGENCE.

INTERESTING FROM FRANCE.

We are indebted to a gentleman of this city for permission to publish the following highly interesting extract of a letter, dated Paris, Jan. 20th, received by the last arrival from Havre.—N. Y. Observer.

A separation has taken place in the Catholic Church, and a portion of them have established a form of worship grounded upon views and principles that approach very near to Protestantism. Some persons express doubts of the piety of the leaders in this ecclesiastical revolution. Time will show. Meantime I send you a copy of the Articles of Faith adopted by the separatists, who style themselves the Orthodox Catholic Church. There is surely a wide field open for action in this country, where the Bible is scarcely known, and so little of real religion exists.

Articles of Faith of the Orthodox Catholic Church.

1. The word of God is our only guide of faith.

2. We admit the three symbols of the Apostles, of St. Paul, and of St. Athanasius.

3. We recognize as canonical all the books of the Old and New Testaments that the Reformed Church admits as such, and we consider the reading of them as of indispensable necessity.

4. We believe that there are two sacraments of divine institution—Baptism and the Holy Supper. We admit the others only as pious ceremonies, that have existed from the earliest period of the Church.

—This is unexplained.

NOYES' INK POWDER AND LIQUID INK.

Manufacturers determined to furnish the A. N. Ink Powder, which should be applied to the most important uses in schools, &c., and succeeded most fully. Testimonials will show.

Agents Office, Boston, June 15, 1830.

W. & N. NOYES.

Having used your Ink about seven years, to inform you, that it fully answers every purpose for which it was intended, and is so well adapted, that it is superior to any I have well, and gives a beautiful pencil.

Very respectfully, HENRY GALLINE.

Bank, Keene, N. H. Jan. 1, 1831.

W. & N. NOYES.

On Dec. 27, was duly received; in reply, that I have used the Ink Powder, and no other, for more than ten years, and it makes the best Ink I ever used, remains pure I shall not think of looking for any other.

Very respectfully, N. DANA, Cashier.

New-York City, March 19, 1827.

W. & N. NOYES.

In answer to your request respecting the ink in this office, I state, with pleasure, that it is much approved of, and I desire to have it used by every one who is desirous of writing well.

Your most obedient servant,

THOMAS BAILEY, Post Master.

Washington City, April 10, 1824.

W. & N. NOYES.

The last year I have been using your ink, and much pleased with it, and have recommended it to all who are desirous of doing their writing.

Very respectfully, O. CARR, Cashier.

Michigan, Detroit, July, 1827.

W. & N. NOYES.

I prepared from Messrs Maynard & Co. your ink, and it is very good, and quite different from the ink I have used, and is of a color which is not common.

Very respectfully, C. C. TROWBRIDGE, Cashier.

POETRY.

ELIJAH'S INTERVIEW.

BY CAMPBELL.

On Horeb's rock the prophet stood—
The Lord before him passed;
A hurricane in angry mood
Swept by him strong and fast.
The forest fell before its force,
The rocks were shiver'd in its course;
God was not in the blast.
'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.
It ceased. The air grew mute—a cloud
Came, muffled on the sun;
When, through the mountain, deep and loud
An earthquake thunder'd on;
The frightened eagle sprang in air,
The wolf ran howling from his lair,
God was not in the storm.
'Twas but the rolling of his car,
The trampling of his steeds from far.
'Twas still again, and nature stood
And calm'd her ruffled frame;
When swift from Heaven a fiery flood
To earth descending came;
Down to the depth the ocean fell,
The sickening sun look'd wan and dead;
Yet God fill'd not the flame,
'Twas but the terror of his eye
That light'n'd through the troubled sky.
At last a voice all still and small,
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In Heaven and earth might hear;
It spoke of peace, it spoke of love,
It spoke as angels speak above—
And God himself was there.
For oh! it was a father's voice,
That bade the trembling world rejoice.

EDUCATION.

EDUCATION IN THE IONIAN ISLANDS.

From Anderson's Greece.

The system of instruction established in the IONIAN ISLANDS, must exert considerable influence on liberated Greece, both by affording teachers for that country, and by furnishing a model for imitation. On this account, as well as from its bearing upon the Ionian Greeks themselves, a brief description will be proper.

Duly to estimate the importance of this system to the people of the Seven Islands, we must recur once more to their condition when under Venetian authority. According to a respectable author, the Ionians were not then allowed to establish a national school; and elementary instruction, so far as it existed, fell necessarily into the hands of ignorant ecclesiastics. The poorer classes, that is, the people generally, had neither inducement nor opportunity to study their ancient literature, or cultivate their language. Even the use of their vernacular tongue, the modern Greek, was frowned out of polite circles, as vulgar. Italian was the language of refined society, and of the government; in it the laws were written; in it judicial proceedings were transacted. The more wealthy Greeks sent their sons to Venice or Padua for instruction; and there they were taught how to be Venetian subjects, rather than to be learned, virtuous, and useful men. As if to seduce the Ionian youth into a neglect even of the advantages of those places, they were allowed to purchase a diploma of doctor of arts, upon passing a superficial examination, and producing a certificate that they had completed their private studies. In all the islands, Venetian manners, family and local feuds, and sentiments at variance with national and patriotic feelings, were sedulously encouraged.

Under the French, the Greek language was restored to public acts and good society; the Greek religion was fostered, feuds were discouraged, and the schools of Italy and France were opened to the natives of the islands.

The present constitution declares the modern Greek to be the established and proper language of the republic, and that it is desirable this language should be the sole medium of judicial proceedings and official acts. Yet, because such an innovation seemed too great to be made at once, all public affairs, with the exception of proceedings in the minor courts, were permitted to be transacted in the Italian language for the space of five years. The laws are now published both in Italian and Greek.

The constitution provides also for the general and liberal education of the people. It enjoins upon the government, as one of its earliest and most important duties, the institution of elementary schools in the first place, and afterwards of an university. Accordingly a system of instruction has been devised by the government, and is going into effect in all the islands. It is composed of three parts; viz. *Primary or elementary schools*—*Secondary or classical schools*—and an *University*.

The *PRIMARY SCHOOLS* are on the plan of mutual instruction. In the principal town of each island there is one, which serves as a model for the others, and for the education of teachers. In the village-schools, the parent or guardian pays one-fourth of a dollar monthly for each child he engages to send to the school. The teacher receives about ten dollars a month. And whenever a sufficient number of pupils is pledged in any village to defray a certain proportion of the expenses, the government sends a master to commence a school. The pupils are engaged for two years. It is not honorable to the peasantry, nor is it promising for the schools, that many parents refuse to meet their pecuniary engagements, until constrained to do so by the civil authority.

In the islands which came under our observation, there were, at the commencement of the year 1829, seventy-five schools for mutual instruction, containing about 2,500 pupils. We gained no precise information as to the number of schools in Corfu and Paxos, but may venture to estimate the whole number of pupils in the primary schools of the Ionian Islands, at that time, to have been not less than 3,000.

Reading, writing, and the first principles of arithmetic, are taught in these schools; but there is great embarrassment suffered here, as well as in liberated Greece, for want of books.

* Vandenberg.

† The average number of boys (girls there were none) in the schools of Corfu was 46, of Ithaca 32, of Corfu 36, of Zante 23, of Santa Maura 13. The schools of Santa Maura were among the first established. The people of that island are poor.

It appears from an official report, that from August 1829 to March 1830, there were 23 schools established in the Ionian Islands, containing 2,700 scholars. The number of all the scholars in the primary schools of the islands, may now be nearly or quite 600.

A late regulation gives to the principals of the classical schools the special oversight of elementary instruction in their respective Islands—in subordination, of course, to the general superintendent, who resides at Corfu, and is principal of the classical school in that city.

Most of the *SECONDARY SCHOOLS* are of recent establishment. They occupy a middle ground between the primary schools and the university, and are designed to prepare young men for the latter institution. Each island has one of these schools, in which there were, on an average, somewhat over a hundred scholars. Every school was furnished with two or three teachers. The course of study embraces a period of four years, and the ancient Greek, Latin, Italian, and English languages, with arithmetic, algebra, geography, geometry, and penmanship. The government has printed a specific code of laws in Greek and Italian for these seminaries, from which it appears that more than two-thirds of the student's time is devoted to languages.* In the Levant this species of learning is more prevalent and more valued, than any other; and indeed, what can be more convenient, or necessary, where so many nations, each with a different tongue, are crowded and mingled together? We repeatedly found young men able to converse fluently in three or four languages, whose minds were nearly empty in respect to all philosophical and religious truth. The language most used in the Levant is the Italian; we visited few places in which it was not more or less understood.

The principals of the classical schools receive a monthly salary of sixty dollars, and are required to make frequent reports of the state of the respective institutions to a general committee for public instruction, consisting of one ecclesiastic and two laymen, whose duty it is to watch over the interests of education in all the islands. To be continued.

* The relative proportions of time devoted to the several studies, may be indicated by numbers thus:—Ancient Greek 12, English 15, Latin 9, Italian 2, Mathematics 11, Geometry 4, Geography 3, Logic 2, Penmanship 2.

From the Education Reporter.

SCHOOLS IN GREECE.

A letter from Dr. Korkk to the Rev. Mr. Brewer, is before us, pleading in behalf of an institution for the education of Greek orphans, which Theophilus Kairos has proposed to establish in Andros. We have also received an appeal to the philanthropists of America, written by Mrs. Korkk. Mr. Brewer remarks concerning the application: "Much as we desire to see the success of the Orphan Institution for which they plead, such are the pressing wants of our own schools in this quarter, [Symna,] that it is impossible to render any aid from hence." His own views of the excellent character of Theophilus and the nature of his institution, he had before fully expressed; but could only accompany it with his best wishes, till he should have a permanent and convenient building for their own pupils. He hopes the Lord will open the heart of some friend of the orphan, to provide for these destitute Greek children in the quiet and secluded island of Andros.

T. Kairos, whom Dr. Korkk denominates "a virtuous and enlightened," was formerly at Haivali. Mr. Brewer met him at Egina in 1829, and befriended his plan. Since that time, the good man has travelled from island to island, exposed to much danger and suffering; but has not been able to succeed among his countrymen, partly because they are poor, and principally because he maintains that education should be unshackled. He could not acquiesce in the opinions and measures of the chief magistrate, Capo d'Istria, and was unsuccessful on that account also. Dr. Korkk says, "I am sorry to be obliged to say, that the Greeks in general have still too slavish a mind to differ from those in power. There are few but low, mean, selfish spirits, who sell every principle or opinion for money, or the slightest view of danger." He adds: The plan of Mr. Kairos is pretty similar to that of the institution at Hofwil in Switzerland, directed by Mr. Fellenberg, but in an inverse order; that is to say, here we begin with the education of the poor. The institution is to belong to the orphans; the receipts and disbursements are to be made in their name. The intention of Mr. Kairos is, to educate 200 orphans in such mental acquirements, and such arts and trades, as will enable them to support the institution, and afterwards themselves. Every orphan is expected to remain such a length of time, as will enable him to repay the benefits which he has received. After he has left, if the Lord put him in easy circumstances, he is expected to put another orphan in the institution, to be educated at his expense. The education will be founded on the scriptures. It is hoped that in a few years the institution will support itself. Mr. Kairos has begun to purchase the necessary ground in Andros, as well for the buildings as tillage, and has commenced to build a house for 30 orphans. This has however exhausted almost the whole amount of his contributions, about 30,000 piastres, or \$2,000. He is therefore obliged to look for further help, to the friends of humanity, and those of the real liberty of Greece. My friend, I feel that this liberty is of great importance also for the kingdom of Christ. The people are now fast melting to bigotry, and a stupid acquiescence in their present spiritual condition. Now remember, my dear brother, this institution is perhaps the only one in Greece, (which God forbid,) in which Greeks may enjoy a truly liberal education.

The letter of Dr. Korkk is dated at Syra, Nov. 7, 1830. In his conclusion he says: "Government has displaced me from the school for boys. O Lord, prevent them from destroying the hopes of the nation and of humanity." We present to our readers in full the address written by Mrs. Korkk, in which she makes an appeal in behalf of this institution to the friends of Greece in America. Will the ladies of our country listen to it?

Christians and Friends of Humanity! Knowing by fame your piety and love to our God, and your philanthropic feelings, I nurture in my bosom Christian love, sisterly sincerity and great reverence for your God-

loving nation; and now that the Lord has given me as companion in life your friend Dr. Korkk, and from him I have learnt more of your pious zeal and humanity, and since I have seen with my own eyes, the benefits poured out on the distressed soil of my beloved country, and our youth receiving the light of education and religious instruction by means of your philanthropic and Christian benefactions, I feel that my sisterly love and deep gratitude increase daily more and more towards you the true children of God, and I beseech him with all humility to reward you in his everlasting kingdom.

You are aware I think, Christians, that though my country has shaken off the yoke of tyranny, she still bears another equal to it, I mean the yoke of ignorance. This also she wishes to cast off, and thirsts for the education of her children, gratefully acknowledging at the same time your efforts in her behalf.

A certain Theophilus of Andros, formerly Professor at Haivali and a friend of education and morality, has the good intention of establishing an Orphan Asylum in his native country, into which he wishes to introduce at the same time the Arts and Sciences. His zeal to form such an institution in Greece, is so great, that he undergoes the greatest fatigues for it. Desirous to make the establishment entirely Greek, owing its existence to the contributions of his countrymen, and that it shall remain free and independent, he travels during four years from island to island, and all the part of the main land in order to excite his brethren, to interest themselves in this, to God, pleasing work. But having labored that long time, he sees with sorrow, that the present distressed circumstances of Greece are insufficient to enable her to carry on a thing of this nature by herself. He therefore came and begged us to take a part of his care upon us, by asking the assistance of our distant brethren in the Lord. Being thus made an agent of this institution, I wrote immediately to my father in Odessa, to care for donations from the Greeks in that place; but I had little encouragement. I apply, therefore, Christians, to your philanthropic disposition, asking your Christian help for the instruction of the orphans, hoping that you will not despise the supplications of your sincere sister in Christ, whose prayers, together with those of the Orphans, will be raised to the High One, beseeching Him, the Father of the fatherless, to send down his heavenly grace on your country and to reward you in everlasting life by the gift of His own kingdom. I fervently pray to Him to render me worthy of meeting you in that World, where all his children will rejoice in brotherly union. I subscribe myself, in reverence and Christian love,

Your humble Sister, MARY KORKK.
Syra, 8th of November, 1830.

Note. Donations to this institution may be enclosed to the Rev. Josiah Brewer, Smyrna, and sent to the care of Mr. Langdon, No. 45 India Street, Boston.

OBITUARY NOTICE.

OF MRS. HANNAH ROGERS, widow of Capt. T. Rogers, late of the U. S. Army.

Andros has the grave closed upon a female whose claims to public notice are higher than those of the subject of this notice. In her death an ordinary loss has been sustained by her relatives and friends, and the Christian community. It is but a just tribute to her memory to say, that her nature, or rather the God of nature, had endowed her with an understanding uncommonly strong and vigorous, which was considerably cultivated by reading and reflection. She was of a cheerful, kind, and benevolent disposition, and possessed a rare and rare quality, which was strikingly manifested in her character. In her intercourse with the world, in the social circle, and in the more intimate relations of life, she displayed in an unusual degree the amiable and benevolent disposition of the Gospel. If ever there was a woman whose life was a lesson to her fellow creatures, it was Mrs. Rogers in all the relations of life. If ever there was a heart feelingly alive to the claims of friendship, full of kindness and compassion to all objects of suffering and sorrow—the poor, the sick and the afflicted, and her heart was ever ready to be a mother, her best gift, who were the objects of her ever increasing labors, her tenderness, her solicitude, her counsel and her prayers.

But the highest excellence of Mrs. Rogers' character, and that which she has left over all the rest, was her ardent and exalted piety. Devoted from her childhood, she was in infancy dedicated to God in the holy ordinance of Christian baptism, and blessed with a religious education. Under the ministry of the Rev. Mr. French of Andover, she early became the subject of the renewing grace of God, and was united to her husband, Mr. Rogers, in the holy bonds of matrimony. She was a devoted Christian, and her life was a constant offering to God in the service of his Kingdom.

To a firm belief in the doctrines of grace, she united a humble and steadfast discharge of the duties of religion. Her religion was not of that cold and speculative kind, which rests in mere notions, words and forms, but was a warm and active faith, which was ever prompt to aid and activity in the service of God.

The rule of her life was the divine law; her object the divine glory; and her only hope divine mercy. During her last sickness she was a pattern of patience, and she died in the will of God. Not a murmur or complaint was heard from her lips. On the possibility of her restoration being suggested, she replied with great earnestness: "I do not wish it. I am quite as willing to go now if it is the will of God, as at any future period." She was willing to live to live all God saw fit to lay upon her, and to die whenever his glory required it. She freely conversed upon her approaching dissolution, and the realities of a future state, and as long as her strength would permit, gave advice to her friends, and in strong and glowing words enforced that religion, which she found her solace and support when every earthly object was receding from her view.

From the commencement of her illness she was deeply impressed with the belief that she should not recover, and, therefore, from that time her thoughts, conversation and conduct were entirely directed to a preparation for death. As her strength failed, the Christian graces shone in her with increasing lustre. Her relatives, and the numerous visitors around her dying bed will long remember her patience and resignation to the will of God, her unshaken confidence in the efficacy of the blood of the Lamb, as well as her faithful counsels and admonitions.

Her setting sun was without clouds. She literally finished her course with joy. Without a struggle or groan, she sweetly fell asleep in Jesus, and left the closing hour to mourning friends, that she should live forever. [Comm.]

In Lowell, on the 5th inst., Mrs. MARTHA H. CALVERT, wife of Mr. William W. Calvert, and daughter of the late Jeremiah Hill, Esq. of Westford, aged 26. By the early removal of this young lady, her husband, her friends sustain an irreparable loss; but while they mourn, they feel that it is not without hope. She was a member of the first Congregational church in Lowell, and strictly evangelical in her sentiments. In her sickness, which continued about four months, she manifested a bounding sense of herself as a sinner before God, and became an example of patience and resignation. Clouds of darkness seemed to overshadow her mind, and she felt that those precious beams of a Saviour's countenance, which she had enjoyed in health, still left her mind unshaken, and her great desires were for the enjoyment of God. Long she mourned in darkness, but constantly expressed gratitude to God that her sufferings were no greater. Towards the close of life, calmness and peace prevailed her soul; and in her last hours, she manifested a bright and glorious view of the heavenly world. Her faith became triumphant over all the terrors of the last enemy. Christ appeared all and all. "O," said she, "I can see Him with a crown on His head! Glory to God in the highest. I have got almost home. Come, Lord Jesus, come quickly." She

prayed in the most fervent manner for her husband. She expressed confidence in God, and a humble submission to His will. She called each of the family to her, and gave to every one a tender and faithful admonition. She exhorted all present to believe in Christ, to love the Bible, to trust in God, and be faithful. She soon after fell asleep, without a struggle, and we confidently believe that the departing spirit was conveyed by angels to everlasting rest, to which she was well and glorified in life and death. "Blessed indeed are the dead who die in the Lord."—Communicated.

Died at Groton, Mass., on the 11th inst. Mrs. IRENE WILLIAMS, wife of Jacob Williams, M. D. in the 31st year of her age.

Few have been called to pass through more protracted and severe bodily sufferings, than Mrs. W., and few have had grace to sustain them with more patience. Retiring and unobtrusive in her manners, domestic in her habits, she was valued and prized most by those who knew her best. Some years since she had her feelings greatly excited on the subject of religion, and during the recent revival in Groton, they were again greatly enlarged; but she was too soon laid on a bed of sickness to allow her to profess this exalted hope in Christ publicly; a circumstance which she greatly lamented. Under the most severe sufferings, she calmly watched the approach of death, and after many awful struggles with the great destroyer, died, commending her spirit like Stephen, into the hands of that Redeemer in whom she had put her hope, and fell asleep with a hope full of immortality.—Communicated.

[Printers in N. Hantsire, Maine and Vermont, would oblige a wide circle of scattered mourners, by inserting the above.]

CARDS.

Permit me in your paper to acknowledge the reception of a Certificate of honorary Life Membership, in the American Education Society, procured by the Gentleman and Ladies of the people of my charge.—I am very sensible of making this acknowledgment, for the two-fold reason of noticing, in a suitable manner, this expression of their attachment to myself and to the cause of our Master, and to encourage in them and others uniting positively in well doing.—I cannot but refer to my own people and our readers to Eccl. vi. 1—Prov. xi. 24, 25—1st. SSS. S. D. B. 1831.

JOHN STORRS.

The Subscriber gratefully acknowledges the receipt of \$50 from the members of his Society to constitute him an honorary member of the Am. Board of Commissioners for Foreign Missions, and \$70 from the ladies of his Society to constitute him a member for life of the American Bible and American Education Societies.

The Subscriber gratefully acknowledges a donation of thirty dollars from the Sophomore Class in Amherst College to constitute him a life member of the American Bible Society.

Amherst College, March 16.

WILLIAM P. PAINE.

THE AMERICAN READER. Containing extracts suited to excite a love of Science and Literature, to refine the taste, and to improve the moral character of the youth.

This work is highly recommended by Rev. Thos. Stoddard, D. D. Rev. Joseph Vail, Rev. Abner Bond, Editors of Mass. Freeman, N. Y. Journal of Commerce, Boston Recorder, and others.

THE CHILD CLASS BOOK, Containing Lessons for the Younger Classes in Schools.

THE CHILD'S GUIDE. Containing Familiar Lessons, designed to aid in correct Reading, Spelling, Defining, Thinking and Acting.

The title of the last work points out the objects which we think should be kept in view in forming reading books for children; and we have seldom seen books so well adapted to them. They describe subjects which children can comprehend, in language which they can understand, and are carefully fitted to interest and instruct, and what is more important, exert a happy moral influence.

The Fourth Class Book, we have known used with success. The Child's Guide we think obviously superior in its plan and execution.

[Annals of Education and Instruction.]

This little book is a compilation on the inductive principle, which we apprehend is the only true philosophy to be cultivated in preparing books for beginners. The perfect course contains some important practical suggestions to teachers, and we should judge the book is worthy of a fair trial in the primary schools, for teaching the child to read and spell together. The author proposes it as a leading object, so to adapt and apply the lessons as to exert the best possible moral influence. He appears to have succeeded in securing this object; at least, his selection are unexceptionable in that respect.

[Education Reporter.]

The following notice is communicated by an instructor of youth who has used the book which he recommends, in his own school.

The Child's Guide.—This is a book, which those for whom it is designed can understand. It is also commonly calculated, while it awakens interest, and improves the mind, to warm the pupil into benevolent and pious sentiments. Were it our province, we would recommend it to the attention of School Committees, Trustees, and Parents. Those who have made trial of the Fourth Class Book, compiled by the same pen, will not hesitate to examine it.

[Boston Recorder.]

It seems admirably adapted to fill an existing space in the regular list of reading books. The contents appear to have been selected, with much care, from the most popular modern publications designed for juvenile readers.

[U. S. Lit. Adv.]

THE CHILD'S ASSISTANT. In answering Useful and Practical Questions.

This is a brief, comprehensive and interesting volume, chiefly in the form of question and answer, on the following subjects: Geography—History—Astronomy—Ethnology—Metaphysics and Cosmology—Natural History—Political Economy—Literature—Manners—Religion—Philosophy—Agriculture—Imperial—Modes of Transportation—Explanation of common French and Latin phrases, &c. It also contains tables of Weight, Measure, Time, &c.

The American Primer: Designed as the first Book for Children.

The above are for sale by Peirce & Parker, and Carter, Hilditch & Black, Boston—Whipple & Lawrence, Salem—Charles Whipple, Newburyport—W. S. Bartlett, Plymouth—Shirley, Hyde & Co. Portland—D. F. Robinson & Co. Hartford—Eliza Bliss, New York.

Copies for examination furnished gratis. March 23.

THE THEOLOGICAL CLASS BOOK, containing a System of Divinity in the form of Question and Answer, accompanied with Scripture Proofs, designed for the benefit of Theological Classes, and the higher classes in Sabbath Schools.

The Assistant to Family Religion.—Vol. 18. No. 196 pages. Price 20 cts. single. \$4 a dozen.

The above work is highly approved by those who have used it, and has already been adopted by a number of churches as a Theological Class Book in the instruction of youth.

This day published, and for sale by CROCKER & DREWSTER, Theological Booksellers, 47 Washington street.

March 23.

JUST Published, and for sale by PEIRCE & PARKER, No. 9, Cornhill.

DYSPEPSIA Forestalled and Resisted, or Lectures on Diet, Regimen, and Employment.—Second Edition, enlarged and corrected. By Edward Hinchey, Professor in Amherst College.

INSTINCT, Habits and Superiority of Animals, in a Series of Letters on Natural History, translated from the French of M. B. Rousseau, Professor of Natural History in Paris, with 4 additional Plates.

A METHOD FOR READER, with Scripture Expressions proper to be used under every head, by Matthew Henry, author of Commentary on the Bible.

LETTERS ON MISSIONS, by Wm. Swan, Missionary in Siberia, with an Introductory Preface by the late William Orme, Foreign Secretary to the London Missionary Society.

March 23.

JUVENILE READING LESSONS.

Being a selection of pieces in prose—designed as a reading book for the younger classes in common and other schools.

This book has the most important words placed over the sections from which they are selected, defined and pronounced according to the principles of John Walker, also questions at the end of each section.

Just published by N. S. SIMPKINS & CO. Court St. March 16.

IMPROVED MEDICINE SPOON.

FOR administering medicine or food to children and adults, in a convenient position, without their tasting, or being able to resist its passing into the stomach.

For sale by BROWN & BROTHERS, Nos. 80 and 92 Washington street, FINE'S WEIGHT, 16 Milk street, and J. P. FRANKS, corner of Federal and William streets. 12c. Feb. 9.

SCHOOL.

MR. VALENTINE will open his school at JOY'S BUILDINGS, (opposite the head of State Street) on MONDAY, April 4, where with his assistant at teachers, he will instruct in the French Language, together with the solid and instrumental branches of an English education.

Terms.—From 10 to 15 dollars per quarter. Miscellaneous ten years of age, 86 per quarter. To excite ambition in the scholar, the following premiums will be awarded to the most deserving, at the end of the quarter.

First Class.—For constant attendance, suitable deportment, correct recitations, &c. A Gold Medal.—For the best translation of Guillaume Tell, on La Suisse Libre.—For the best Piece of Ornamental Penmanship.—For the best Writing Book.—For the best executed Map.—For the best Piece of Painting.—For the best Needle Work.—For the best Piece of Sewing.—For the best Piece of Knitting.—For the best Piece of Crochet.—For the best Piece of Lace.—For the best Piece of Embroidery.—For the best Piece of Quilting.—For the best Piece of Patchwork.—For the best Piece of Applique.—For the best Piece of Tapestry.—For the best Piece of Carpeting.—For the best Piece of Upholstery.—For the best Piece of Drapery.—For the best Piece of Linen.—For the best Piece of Cotton.—For the best Piece of Wool.—For the best Piece of Silk.—For the best Piece of Fur.—For the best Piece of Leather.—For the best Piece of Paper.—For the best Piece of Glass.—For the best Piece of Metal.—For the best Piece of Stone.—For the best Piece of Wood.—For the best Piece of Earth.—For the best Piece of Water.—For the best Piece of Air.—For the best Piece of Fire.—For the best Piece of Light.—For the best Piece of Sound.—For the best Piece of Taste.—For the best Piece of Judgment.—For the best Piece of Reason.—For the best Piece of Virtue.—For the best Piece of Piety.—For the best Piece of Charity.—For the best Piece of Generosity.—For the best Piece of Magnanimity.—For the best Piece of Modesty.—For the best Piece of Simplicity.—For the best Piece of Frugality.—For the best Piece of Industry.—For the best Piece of Diligence.—For the best Piece of Order.—For the best Piece of Cleanliness.—For the best Piece of Sobriety.—For the best Piece of Temperance.—For the best Piece of Patience.—For the best Piece of Meekness.—For the best Piece of Mildness.—For the best Piece of Sweetness.—For the best Piece of Kindness.—For the best Piece of Gentleness.—For the best Piece of Humility.—For the best Piece of Lowliness.—For the best Piece of Condescension.—For the best Piece of Affability.—For the best Piece of Approachability.—For the best Piece of Accessibility.—For the best Piece of Availability.—For the best Piece of Usability.—For the best Piece of Utility.—For the best Piece of Usefulness.—For the best Piece of Profitability.—For the best Piece of Advantage.—For the best Piece of Benefit.—For the best Piece of Good.—For the best Piece of Evil.—For the best Piece of Right.—For the best Piece of Wrong.—For the best Piece of Truth.—For the best Piece of Falsehood.—For the best Piece of Honesty.—For the best Piece of Dishonesty.—For the best Piece of Integrity.—For the best Piece of Fidelity.—For the best Piece of Constancy.—For the best Piece of Perseverance.—For the best Piece of Persistence.—For the best Piece of Endurance.—For the best Piece of Fortitude.—For the best Piece of Courage.—For the best Piece of Bravery.—For the best Piece of Valour.—For the best Piece of Gallantry.—For the best Piece of Heroism.—For the best Piece of Greatness.—For the best Piece of Power.—For the best Piece of Strength.—For the best Piece of Might.—For the best Piece of Force.—For the best Piece of Energy.—For the best Piece of Vigor.—For the best Piece of Activity.—For the best Piece of Motion.—For the best Piece of Action.—For the best Piece of Deed.—For the best Piece of Word.—For the best Piece of Thought.—For the best Piece of Feeling.—For the best Piece of Passion.—For the best Piece of Desire.—For the best Piece of Hope.—For the best Piece of Fear.—For the best Piece of Anger.—For the best Piece of Joy.—For the best Piece of Sadness.—For the best Piece of Grief.—For the best Piece of Pain.—For the best Piece of Sorrow.—For the best Piece of Mourning.—For the best Piece of Lamentation.—For the best Piece of Complaint.—For the best Piece of Cry.—For the best Piece of Shout.—For the best Piece of Hiss.—For the best Piece of Sigh.—For the best Piece of Groan.—For the best Piece of Whimper.—For the best Piece of Whine.—For the best Piece of Wail.—For the best Piece of Howl.—For 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